Christian Community

Volume 9, No. 5 May, 1957

Commission Officers, Committees Plan Work

Atkisson Studio

Officers of the Commission on Christian Social Action who will meet in June with their Congregational Christian counterparts are, left to right above, the Reverend Walter S. Press of Ann Arbor, Michigan, vice-chairman; Harold C. Kropf, Esq., of Orrville, Ohio, secretary-treasurer; and the Reverend Henry C. Koch, D.D., of Washington, D. C., chairman.

Members and Staff Study Five Areas

Since the mid-winter meeting of the Commission on Christian Social Action in January, its officers and committees have been engaged in carrying out their responsibilities and in planning for the joint program of Christian social action to which we look forward in the United Church following the General Synod in June.

Because the Commission ordinarily meets only twice a year, for two or three days at a time, many important functions in the development and guidance of program are assigned to the standing committees.

Executive Committee

Of primary importance among these is the executive committee, composed of the three elected officers — Chairman Henry Koch, Vice-Chairman Walter Press, and Secretary-Treasurer Harold C. Kropf. While the executive committee does not have stated meetings, it is called into session when important interim decisions must be made—as, for example, in drawing up the budget, drafting the Blue Book Report and other important documents, or in reviewing the recommendations of the staff. It also serves to coordinate the work of other committees.

In formulating the plans for cooperation with the Council for Social Action of the Congregational Christian Churches and for the unification of work during the period from the effecting of the union until the adoption of the Constitution of the United Church,

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Testify on Foreign Aid

Testimony on behalf of the Council for Social Action of the Congregational Christian Churches and the Commission on Christian Social Action of the Evangelical and Reformed Church was presented at recent hearings of the United States Senate Committee on Foreign Relations. Appearing in support of adequate and long-range programs for economic assistance to underprivileged countries was Dr. Ray Gibbons of New York, Director of the Council.

Referring to resolutions adopted by the Congregational Christian General Council and our own General Synod, Dr. Gibbons' statement included the following:

1. The program should be a "long-range" one in order to permit stable planning. To provide some of the

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Labor Faces Enemies

Recent hearings by a select committee of the United States Congress have brought to public attention serious charges of corruption on the part of some officials in certain labor unions. A great deal of the testimony affects one large union, the Teamsters, and in particular its president and the officers of certain units within the organization. The American Federation of Labor and Congress of Industrial Organizations acted swiftly to suspend Mr. David Beck, the Teamster president, from its Executive Council and require him and his union to give an accounting of their actions.

As a matter of fact, American labor has manifested a growing concern for keeping its house in order and disciplining individuals and groups who misuse their trust to the detriment of the rank and file and the labor movement as a whole. Three ethical practices codes—on racketeers, crooks, Communists, and

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the executive committe has a crucial role to play. It has therefore been agreed that the two executive committees will meet on June 24 and 25 immediately before the Uniting Synod and that their members will be available for consultation throughout the three-day session. It is anticipated that they will formulate recommendations concerning organization and program for the new Council for Christian Social Action of the United Church, to be constituted on the last day of the Uniting Synod.

Race Relations

Of the committees dealing with specialized areas, the one with the greatest history and scope of activity to date is that on race relations. When our race relations program was set up, the Board of National Missions had an interest in this field and gave tangible expression to that interest by underwriting half its cost. Accordingly, the program has been coordinated by a committee composed of three persons named by the Board and three named by the Commission. The presiding officer and chief executive of the two agencies are members *ex officiis*.

This committee works closely with the Associate Secretary for Race Relations and is responsible for presenting budgets and program recommendations to the parent bodies. It acts on scholarship recommendations and other matters delegated to it by the Commission and the Board. The present members of this committee are: Representing the Commission, — the Reverend Walter S. Press, Ann Arbor, Michigan, chairman; the Reverend Theodore A. Braun, Henderson, Kentucky; Mrs. William D. Powell, Walkersville, Maryland; and representing the Board of National Missions,—the Reverend Theodore A. Hauck, Higginsville, Missouri, secretary; the Reverend Russell Custer, Milltown, New Jersey; and Mrs. V. J. Bartell, Detroit, Michigan.

A Joint Committee on Race Relations has been formed by this committee working in cooperation with the Race Relations Committee of the Council for Social Action of the Congregational Christian Churches. It was the initiative of this committee, including the predecessors of some of the present members, which led to our two agencies requesting and receiving the Fund for the Republic grant which has made possible the work of Miss Dorothy Hampton and Mrs. Pauline Simms Puryear as race relations consultants in Virginia and North Carolina. In its meeting on March 18, this Joint Committee took a comprehensive look at the total race relations picture and considered the problem of speeding the process of desegregation in Northern communities and churches as well.

This joint committee enjoys the services of two staff members — the Reverend Galen Weaver of CSA as well as the Reverend Chester L. Marcus of our "E and R" staff.

International Relations

The Commission took action at its January meeting to place greater emphasis on its committee on International Relations. It apopinted for this purpose the Reverend Henry C. Koch, of Washington, D. C., the Reverend Clarence E. Josephson, of Elmhurst, Illinois, and Mr. C. B. Newell, of Freemansburg, Pennsylvania.

Since our Commission does not have a special staff person to serve as resource in the area of international affairs, the committee was very happy to avail itself of the invitation of the Council for Social Action to hold its meetings jointly with the parallel CSA Committee and to receive the staff assistance of its able secretary, the Reverend Herman F. Reissig.

The committee recommended that the Commission request opportunity to present a statement at the Senate hearings on foreign economic assistance. It plans to consult on the most effective ways of communicating important dedecisions to our constituency.

Social Welfare

The relationship of social action to social service and to the entire field of social welfare has received new attention in the conferences of the National Council of Churches, in denominational consultations, and in the inquiries of pastors. A committee on social welfare was, therefore, appointed to keep in touch with developments in the field. Mr. Leonard C. Brecher, an active lay member of St. Luke's Church, Louisville, Kentucky, is the chairman, with the Reverend Alfred Schroeder, and the Reverend Theodore A. Braun as the other members.

Since the budget does not presently permit us to engage a full-time staff specialist in this field, the Reverend F. Nelsen Schlegel will give special attention to this committee along with his regular field assignments.

Economic Life

The Commission is conscious that there should be more vital encounter of churchmen in various vocational groups with each other and with the basic Christian understanding of vocation and the economic order. A representative committee on economic life has been appointed consisting of the Reverend Roy Eilers, pastor of a rural parish in Alden, Iowa, as chairman; Milton W. Meyers, office and personnel manager of W. H. Miner, Inc., in Chicago; C. B. Newell, director of district 9, United Steelworkers, Freemansburg, Pennsylvania; and Attorney Harold C. Kropf, of Orrville, Ohio

This committee plans to spend all day on May 1 looking at .its job and singling out its major responsibilities. In addition, a consultation on their respective responsibilities in the area of agricultural relations will be held the preceding day between representatives of the social action agencies and the town and country church committees of our uniting communions.

Here, too, we do not have specialized staff, and the committee will for the present be served by the Executive Secretary.

Religion and Education

The committee on Religion and Public Education has already conducted three conferences which have been reported in earlier issues of this newsletter. This interest, and related problems having to do with the school and the church, will continue to receive the attention of this committee. Its present membership includes Mr. Robert D. Smink, principal of Andrew G. Curtin Junior High School, Williamsport, Pa., chairman; Mrs. William D. Powell, Vice President of the School Board of Frederick County, Maryland; Dr. Clarence E. Josephson, assistant to the president of Elmhurst College; and the Reverend Alfred F. Schroeder, pastor of Christ Church, Belleville, Illinois.

For the Local Church

All of these efforts are motivated by the desire of the Commission to be an effective instrument of the church. They are intended to make our denomination's witness more complete and meaningful. But they also have a bearing on the local church. For they serve to

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large-scale works that are needed it is necessary to make commitments on more than a year-to-year basis. A dam half completed is little better than no dam at all. We urge a long-range program with firm commitments.

2. It should be a positive, constructive program undertaken as "a way of serving human life" rather than as "a way of defeating communism." The latter will be an important and desirable by-product of the former. Strengthening the economic and social institutions in underdeveloped countries is one of the most effective ways to counter Communist subversion. But it is of paramount importance to encourage people who strive for opportunity and human dignity. Unless we work with what has been called "the revolution of rising expectations" we shall neither have peace nor deserve it. We can help accelerate the rate of economic development in these nations until they become self-sustaining. Our expectation is that aid would then result in trade, that social and economic growth would surpass the population increase, and that democratic governments would arise to take their places as responsible members in the family of nations. Such "positive helpfulness" would be "the symbol of our mission in the world."

3. The United States "should support a larger program of economic and technical aid to Asia, Africa, the Middle East, Latin America and other parts of the world where it is needed." These lands need basic economic structures before they can produce more goods. They need roads, harbors and schools. While these are not directly productive they are essential for production in the future. And these needs, for the most part, cannot be met by loans, either governmental or commercial. The necessary capital must come from grants-in-aid, in sufficient amounts to start an economic process which will become self-sustaining.

We do not have the competence to determine what the amount of such aid should be. One of the studies prepared for your committee (Study No. 1, page 46) states, "It has been demonstrated, however, that an aid program of roughly $1.5 billion per year would raise per capita incomes in underdeveloped countries by 1 to 2 per cent per year. This disbursement is well within feasible orders of magnitude." We do not believe it necessary for the United States "to postpone this larger program until the increased cost can be met by savings from disarmament." Rather, we question whether the United States can afford *not* to undertake such a program. In the end it might prove far more costly to neglect this opportunity than to accept it.

4. "Our country should join in a multilateral program of economic development through the United Nations, such as the Special United Nations Fund for Economic Development." We strongly urge that our government increase its contributions to the United Nations agencies for economic development, rather than decrease them. We realize that much of our economic assistance will be carried out under bi-lateral agreements, but we earnestly hope that multilateral programs for the use of funds, the exchange of information, and the sharing of skills and personnel, will be used as fully as possible.

5. Finally, the resolutions of the General Council of the Congregational Churches and the General Synod of the Evangelical and Reformed Church express a great urgency about this program of economic development. "It serves to relieve these peoples not only from needless hunger and suffering, ignorance and disease, but also from the despair and rankling sense of injustice which breeds instability, hostility toward the more favored people, and a receptivity to destructive ideologies." The urgency is not alone caused by an aggressive communist infiltration. It is caused also by a very rapid increase in the population of these countries needing development. Some countries may double their population in the next generation. Can their economies develop rapidly enough to cope with this "population explosion?" At present their economic development lags far behind that of more highly developed lands. Between 1937 and 1953 the industrial output of India increased 48 per cent; while the United States increased 128 per cent. Can economic development in these populous countries overtake the population rise? The alternative may well be catastrophe. The fate of hundreds of millions of people hangs in the balance.

It is within the economic power of the United States to tip the scales in favor of human welfare, freedom and opportunity. Countries undergoing rapid social change can have greatly accelerated economic growth if we undertake a long-range, positive, responsible, multilateral program of grants, loans, technical assistance and economic development—and soon.

Dr. Gibbons' testimony was accompanied by the text of General Synod and Congregational Christian General Council resolutions.

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extend the outreach of the local Christian fellowship, so that its voice can be more effectively heard or to serve that local church, so that it can serve the Lord through its community more effectively.

Perhaps there are suggestions here, too, as to ways in which a local church social action committee can subdivide its work and allocate responsibility for study and for the formulation of recommendations. If the members of these committees or the respective staff officers can be of assistance, it is their hope that you will call on them.

Note: In order that you and your people may know more about the men and women who serve your church through the membership and work in the Commission on Christian Social Action, we have been encouraged to print a new and revised edition of *Meet the Commission on Christian Social Action.* A copy is being sent with this issue to every pastor and local lay leader on our mailing list. Additional copies for mailing to your members, for distribution in your literature rack, or for use by groups studying churchmanship may be had free for the asking.

More About POAU

One of our correspondents takes us to task for our editorial comments on Protestants and Other Americans United in last month's *CHRISTIAN COMMUNITY*. (See the editorial on "Freedom of Communication.") His point is that the Roman Catholic Church is "not essentially different from Communism when it comes to international organization" and contrasts its structure with "democratic, American church polity." One is not entirely certain whether the contrast is with the hierarchical form of government or with the international nature of the Roman Church (which was the criticism leveled by POAU's executive Glenn Archer in objecting to the granting of television licenses to two Jesuit universities).

This appears to us as dangerous reasoning for Protestants, whatever may be true about the "Others" under the POAU umbrella. Are we prepared to say that religious groups must conform to politically determined standards of faith and order? Are we prepared to disavow any international or supranational bonds or loyalties of our own? An editorial in the last issue of *Christianity and Crisis* observes that the logic of Mr. Archer's position is that American Roman Catholics can be full-pledged Americans only if they cease to be Roman Catholics, and that whatever may be true of the "Other Americans," Protestants could not admit that *their* ultimate allegiance is to Uncle Sam!

Our critic acknowledges that a stronger argument for denying the license is that "the air waves are a public trust and should not be given wholly to those unwilling to grant others the opportunity to speak." But that principle should be safeguarded by clearly defining and enforcing the conditions under which licenses are granted—not by denying licenses on the assumption that the petitioner is contaminated by his overseas connections — Lambeth, Geneva, Tel Aviv, or Rome!

Christian Community

Published by the Commission on Christian Social Action of the Evangelical and Reformed Church, 2969 West 25th St., Cleveland 13, Ohio. Executive Secretary and Editor: Huber F. Klemme; Associate Secretaries: F. Nelsen Schlegel and Chester L. Marcus. Sent free to pastors and social action committees. Individual subscriptions, 75 cents; group subscriptions, 10 or more to one address, 50 cents each per year. Single copies, 10 cents; ten or more, 5 cents each.

Labor Faces Enemies

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Fascists; on conflicts of interest of union officials; and on health and welfare funds—were adopted by the AFL-CIO Executive Council at its recent meeting in Miami. In these codes, the Council says:

"There is no room within the federation or any of its affiliated unions for any person in a position of leadership or responsibility who is a crook, a racketeer, a Communist or a Fascist. And it is the obligation of every union affiliated with the AFL-CIO to take appropriate action to ensure that this principle is complied with."

A recent issue of *Economic Justice*, organ of the Religion and Labor Foundation, lists some of the steps which labor groups have already taken:

The Laundry Workers, Distillery Workers, and Allied Industrial Workers (formerly AFL Auto Workers) were ordered by the Council to "clean up or else" in ninety days.

The AIW revoked the charters of four New York locals—including one that was "home base" for the notorious Johnny Dio. Its secretary-treasurer, Anthony Doria, left the union entirely.

Charles Naddeo, of a Philadelphia federal local, and fellow officers were expelled by President Meany on recommendation of Joseph Beirne, CWA president, as hearing officer.

Dominick Santa Maria of New York Local 587, Chemical Workers, and other officers were expelled by International President Mitchell. Santa Maria invoked the Fifth Amendment on questions regarding union funds and relationships with Johnny Dio.

Sam Berger, business manager of ILGWU Local 102 in New York, described as "an alleged kingpin in garment industry trucking rackets" with ties to Dio, resigned after taking the Fifth Amendment in a federal grand jury investigation . . .

The Plumbers and the IUE have established their own ethical codes, the former dealing with trust and pension funds, the electrical union's code with the full range of union affairs, emphasizing "moral and ethical responsibility."

Important as is Congressional assistance in ferreting out violations, we must be alert to avoid possible undesirable by-products. On the one hand, the Committee is already being plagued with numerous complaints of union mismanagement, some of which may be justified but some of which, one may venture to guess, arise from personal pique and factional differences. Or they may be the inspired allegations of anti-union elements. It would be unfortunate if the Committee were bogged down in such disputes and deflected from its major responsibility.

On the other hand, there is danger that the Committee's findings, misunderstood, exaggerated, or distorted, may lead to punitive and misguided legislation directed—not against corrupt practices, but—against labor itself. Already in certain states the drive to adopt so-called "right to work" laws is being stepped up. Such laws would make illegal the union shop (as well as the closed shop, which is already outlawed by the Taft-Hartley Act). Whatever the relative merits of the union shop, perhaps the wisest observation is that of the Executive Board of the Division of Christian Life and Work of the National Council of Churches. After weighing both sides of the argument, it concludes: "Union membership as a basis of continued employment should be left to agreement by management and labor through the process of collective bargaining." It then proceeds to set forth the principles and responsibilities which should be recognized in such agreements. *

Above all, labor's struggle with enemies, within and without, is not an argument for avoiding the labor movement. It rather points up the obligation of a Christian worker to be an active participant in the union he is eligible to join, to make and keep it responsible and effective as an instrument for social good. That may not always be easy. But it is not very convincing to complain if one has not tried to take his part.

* Send 15c to the Commission office for a copy of the Division's statement, *Union Membership as a Condition of Employment*, and a copy of the September 1955 issue of *Christian Community* containing further sources of information on this question.

Film on Adoption

Every now and then some kindly parishioner goes to his pastor and says, "Pastor, how can we adopt a baby?" The answer is not nearly as easy as one might think. Anyway, there is a new movie about adoption which may be useful at this point. It is called "A Baby Named X", and it might well be shown in churches to groups of people who are interested in adoption.

Adoption is one of the most sensitive and misunderstood subjects of our time. This motion picture is based upon the experiences of the Spence-Chapin Adoption Service in New York City. It was produced with the counsel of the Child Welfare League of America. It runs for sixty minutes, is black and white, and it can be rented for ten dollars from the Child Welfare League of America, 345 East 46th St., New York 17, N. Y. The rental fee includes the use of two copies of a discussion guide.